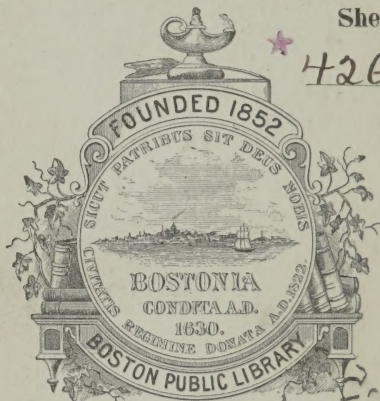




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THE DUTY OF CHRISTIANS

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RESPECT TO WAR.

PRIDE is the root of bitterness. But if any one of its fruits be more deadly than the rest, it is the disposition to acts of violence and strife, so general even among men calling themselves Christians. As manifested in individuals, this is sufficiently lamentable; but unspeakably more so when it is discovered in whole communities or states, since then it becomes evident that the many have not the spirit of Christ. He came in love. "Peace—good will to men"—was the message that he brought; and to further the object of his coming, he required mankind to *love each other as themselves*. But how different is their conduct from his! how disobedient are they to his admonitions! Slight differences, the greatest of which Christian concession would easily settle, are rendered the occasions of furious wars. And should those countries which bear the name of Christian, retain or lose the title according as they conform to the peaceful disposition of the Savior, which of them could maintain its claim? In the adjustment of disputes, war is the tribunal to which all finally appeal. The sword rules where reason and love should govern; and the consequences are misery and death, where, otherwise, there might be prosperity and peace.

It is obvious that in the commotion thus induced, attention to the temporal and eternal interests of men must be absorbed in the one monopolizing object of thought and action. Thus is man sacrificed, and God despised. The main spring of right action in accountable creatures, the love of others as themselves, is broken and neglected; the great purpose of their being, the glory of God, is set wholly out of view. It is therefore the duty of Christians to look most closely to the agent in producing such evils, and to prevent if possible its arbitrary rule.

With this end in view, let us consider the *origin and consequences* of war.

I. Its ORIGIN. No careful observer will seek this elsewhere than in *the evil passions* of our nature. These, in a measure, depend for their very being on occasions of excitement. Their claim therefore, as moving cause, to the glory of every military achievement, will be easily substantiated.

Revenge, for instance, has dyed every page of history in blood. It seizes upon the minutest trifle to effect the direst consequences. A dignitary imagines himself to have been insulted, and cannot be satisfied until a whole nation has prostrated itself before him, or been humbled in the field. The people of his country, in servility, ignorance, or fear, declare his presumed disgrace their own. And then in vain does reason represent the distress which must result to millions. Custom has decided that war must blot out the stain, and revenge demands compliance with the decision. Thus an injury, existing more perhaps in fancy than in reality, and suffered by a single person, becomes the occasion of a contest which shakes empires to their centres, and fills their lands with blood.

Is the customary respect refused to a national standard? a whole nation, more anxious for imaginary than substantial good, cries out, "Revenge!" Because a slight has been put upon an emblem of national dignity, blood must be spilled until demoniacal passions can ask no more. Indeed it would seem that, whatever damage is sustained by distinguished personages or their states, it can be repaired only by that which brings almost every other injury with it—an appeal to arms! Thus to accomplish a single object, a multitude of objects incomparably greater are sacrificed. Revenge revels in the field where Christianity must weep; for the one was the occasion of the horrors which the other would have prevented if it could. Both before and since the day that Hannibal swore never to be at peace with Rome, *revenge* has triumphed on the battle-field. That the picture has not been too highly colored, the records of human crime and folly clearly show. From them might we learn the singular truth, that this passion has induced more than one Coriolanus to turn his back upon his native soil, and glory in filling its plains with blazing fagots and its vallies with streams of blood. Awful evidence indeed that the origin of war is evil!

Consider also the connection of war with *ambition*.

How is it that minds too proud to tread the paths where others walk, so often resort to violence and strife to prepare a highway of their own? It is because a vitiated taste has been infused into mankind in general. A taste that bestows more admiration upon the blow which prostrates alike princes and peasants in the dust, than upon the productions of an Almighty hand.

Since the tragedy is so much applauded, it is no wonder that the efficient actors in it receive the meed of praise. Nor is it strange that ambitious spirits are continually exciting commotions from which they, in common with only a few, are to profit. The trumpet of war has called millions to the field of battle, who were assembled there only to die. But what cared the chiefs who summoned them to the conflict? If their objects were accomplished, if their own brows were crowned with laurels, if their triumphs were adorned with captive princes, it mattered little to them that those crowns were given where thousands of their countrymen were slain; or that the wheels of the triumphal car rolled over the mangled bodies of their friends. Ambition was their idol: at its altar they lighted the torch of war; at its shrine they immolated their hosts of human victims. Need we adduce instances in proof that ambition is a source of contests between states? Would that the world had never known the Alexanders and Cæsars of former ages, or the Napoleons of this; or that, when they had once been known, they had been forgotten. Then had desire of distinction sought fewer occasions to enthrone itself on fields of battle, the true glory and happiness of men been sought with greater faithfulness, and Satan been deprived of more than half his conquests.

Can Christians contemplate the facts here presented and be unmoved? Can they read the evidence that war is generated by the blackest passions, and yield it even toleration? Shall the kingdom of darkness still rejoice because "the prince of this world" so triumphantly accomplishes his ends? because that where should be the olive branch, there hangs the blood-stained banner? Shall the sword be suspended over every head by a single hair, and the servants of the Savior not use the Gospel method to remove it? No! anger, hatred, revenge, ambition, and their associate passions, are too well known to be regarded, except

with abhorrence, by a Christian community; and war, their darling offspring, must meet with Christian opposition.

II. The CONSEQUENCES of war furnish additional inducements to the followers of our Lord to do what they can to abolish the custom.

Of these, *loss of property* is one of the most prominent. When it is considered that the comforts of life, the advancement of the arts and sciences, and the spread of religious truth are in a great degree dependent upon the wealth of the world, it will be perceived that its diminution is a calamity. The extent of its direct consumption by war is almost as little understood as the amount which is indirectly, and as it were in secret, destroyed by the same unholy agent. For example, few are aware that \$135,000,000 were expended in support of the American revolutionary war. As few know that \$114,000,000 were expended on our last war with Great Britain, during the three years of its existence; while in the same period *all the other expenses of government*, exclusive of payments on the public debt, amounted to little more than \$11,000,000. And perhaps still fewer are acquainted with the cost of the United States naval and military establishments from 1791 to 1829, amounting to more than \$300,000,000; while *all the other expenses of government*, with the same exception as before, were not quite \$83,000,000. And what to many will seem still more astounding, is the fact brought to light by the treasury accounts, that during the last ten years our own country, in times of perfect peace, has spent three times as much upon warlike preparations as she has upon *every thing else*, excluding only the public debt.

If we leave our own shores in search of evidence that war is a consumer of wealth, we need go no further than Great Britain. Let us ask her people what they have gained by all their martial achievements; and in reply they will speak of taxes levied to pay the interest on a national burden, which in 1828 amounted to nearly \$3,500,000,000! May we not safely here rest this branch of our testimony?

It has been shown that the sums expended in equipments, fortifications, and other instruments of war, are immense; yet they cannot be compared with the destruction of property which those instruments occasion. Think, for instance,

of the foraged field, the provisions which, if they had been temperately used, might have fed their destroyers for months, and yet were wasted in a day. Convey yourself in imagination to some one of the many cities which have been fired by the torch of war; and as you behold the crackling blaze, reflect that each little curl is probably dissipating the value of thousands in the air.

If our limits permitted, it would be profitable here to disclose some of the injury which in time of war is experienced by the three great props of government—the *agricultural*, *manufacturing* and *commercial* interests. It might be shown how each of them suffers from the withdrawal of capital, enterprise and men. For capital will not be employed except when there is security and profit; enterprise will not be exerted without some exciting cause; and men, when called away to fields of battle, are removed, of course, from industry at home; while those who are not compelled to bear arms, scarcely labor beyond necessity, because the circumstances of the times afford no inducements. The amount that, in this way, war costs a nation, cannot be calculated. The Christian readily perceives that the property so lost might have been employed in the diffusion of science and religion through much of the world, and that thus the sum of human felicity would have been immensely increased. Is it not then his duty to prevent the destruction of property by abolishing, as far as he is able, the custom of war?

Poverty is a frequent consequence of national strifes. As we have seen, they exercise a palsyng influence on all useful departments of human industry. Their effect upon the fortunes of the soldier is equally baneful: in prosperity he squanders his spoils upon guilty pleasures; and when he meets with reverses, like the army which retreated from Moscow, he finds misery both in immediate misfortunes and in the prospect of returning poor and emaciated to a family in want.

How could less than *distress* result to individuals from that which exhausts the means of states? In every engagement at least one party must greatly suffer. In no way is that suffering more conspicuous than in the entailment of poverty upon the families of the slain or defeated combatants. Inadequate would be the attempt to describe the sorrows of many a mourning widow and famished child. They looked for support to him upon whom their Maker had ren-

dered them dependent. But they looked in vain. War had usurped their rights. He died a martyr, as it was said, to his country—rather, perchance, to the ambition of his government or general. And when a surviving husband and father returned to the home once the centre of his happiness and the circle of his joy, the haggard countenances of his family told of wretchedness equalled only by the despairing anguish in his own bosom. The objects of his affections, for whom he would have sacrificed worlds if he had possessed them, solicited of him the necessities of life; and he could not give them, for a conquering enemy had prevented gain by his profession, and the spirit of the times had withdrawn the means of acquiring a livelihood in peaceful pursuits. The miseries of poverty were the portion of him and his, in common with those families who had the added affliction of losing their hope and stay upon the battle-field. If they were in the least acquainted with the Gospel, no wonder that then they realized that war, in its spirit and effects, is at variance with its holy teaching. Nor is it strange that, if in their despair enough of reason was left them, they heaped reproaches upon those Christians who, while they have the power to do so much to prevent the evils they suffered, have done absolutely nothing.

The *mental agony* which is endured by the friends of the murdered soldier ought not to be overlooked in a catalogue of the consequences of war. An aged mother mourns for him who might have been the prop of her declining years. Children, who once partook of the kind provision of a father and banqueted on his love, shed tears of agony because the doting parent can no more meet them. And she who once heard more music in the husband's well-known step than in strains of harmony, is convulsed with pangs which the bereaved wife alone can suffer.

Well might Sir Walter Scott, when relating the loss of the British at the battle of Waterloo, remark, "An hundred officers slain, five hundred wounded, many of them to death, fifteen thousand men killed and wounded, *threw half of Britain into mourning*. Many officers of distinction fell. It required all the glory and all the solid advantages of this immortal day to reconcile the mind to the high price at which it was purchased." Little did "all the glory and all the solid advantages" of that day avail to soothe the broken-

hearted wives and mothers. The glare of military renown dazzled one portion of the nation, but another saw it not, for it was overwhelmed in a sense of its own bereavement.

Not the least of the evils occasioned by war is the *increase of bad morals*. War springs from the malign passions, and in its turn it fosters them. It relies upon violent emotions for existence, and it seems therefore to be its principal aim to keep them alive. Hence we find that, even when not in the heat of contest, the belligerent parties regard each other with malevolent feelings. Their revenge and hatred burn with an ardor beyond comparison with any material flame, and the influence of the other evil passions is so extensive that the camp may be said to be the place where Christianity is most generally absent.

The deleterious operations of war upon the morals of the soldier may partly be attributed to his *resigning, in a great degree, his moral agency* when he enters the army. He is to obey all orders without questioning them. One of the first consequences of this is to act without thought, and therefore without principle. Submission to his passions is as easy as obedience to his officers; and as he yields to the latter without reflection, he readily falls into the habit of doing the same to the former. The neglect of morality, which in this way obtains a footing in the camp, easily extends its influence over men banded together for violent action, and unchecked by any sacred motive. The rapidity with which vice is imparted from one to another, even in communities somewhat controlled by religion, is proverbial: its progress is incomparably greater where, as in the army, there is little or no such restraint. It is for this reason that we find the effects of lust and rapine so frequently indicating the course of a march. And it is owing to the same cause that a district in which soldiers have been quartered, rarely, even for a series of years, recovers the purity of its morals.

Look too at the soldier when he lays down his arms and returns to the bosom of society. Observe how the habits which his occupation has engendered are operating for the extension of sin and wickedness. His profligate conduct is imitated by some, and theirs again by others: circle after circle receives the taint; and finally the whole community is corrupted. That this picture is not ideal is fully attested by the immorality and atheism of France; for the opinion

is not more prevalent than well-founded, that in a great degree they are attributable to her wars.

One of the most terrible consequences of war is *loss of life*. Suppose some individual able to ascertain the number who have either been slain or mortally wounded in battle; what an aggregate would he present! To say that his statement would speak of *millions*, would be too feeble a description.

In the expedition to Russia alone, in less than six months at least *four hundred and fifty thousand men* lost their lives. "Since the peace of Amiens," says the Quarterly Review, "more than *four millions of human beings* have been sacrificed to the personal ambition of Napoleon Bonaparte." If in one short period the destruction of life was so immense, how incomprehensibly great must it have been since man first raised his hand against his brother!

The sudden death of a single person fills a community with regrets, because neither the individual, his friends, nor society at large, seems to have received the benefit of an entire life. The presence of a pestilence is dreaded not only because of the personal risk of every citizen, but also on account of the injury which the general good must sustain in the curtailment of the number of intelligent beings. What a shudder then should be sent through a nation by the approaches of war!

We are distressed at hearing of the immolation of widows and the sacrifice of children: shall we be less moved when we are told of battles in which multitudes of husbands and fathers are destroyed? We gladly participate in Christian efforts to abolish the idolatrous murders of the heathen: shall we not do as much to prevent the equally idolatrous and incomparably greater number of human sacrifices at the shrine of glory? It may be that we can accomplish but little: that however does not exonerate us from exertion. We must not be satisfied until it can be said of us, as of the woman in the Gospel, "They have done what they could."

The most important consequence of war is the *loss of souls*. There is nothing in it consonant with Christianity. The Gospel says, "blessed are the peace-makers, for theirs is the kingdom of heaven:" but war proclaims—"for the leaders in contention there is glory." The Gospel says, "blessed are the meek, for they shall inherit the earth:" but war demands, "cultivate ambition and pride, and honors and

crowns are at your disposal." The Gospel says, "blessed are the merciful, for they shall obtain mercy;" but war exclaims, "cruelty is the road to power." But why trace their dissimilarity farther? they are alike in no respect except in their perpetual opposition to each other. No wonder that the influence of the camp is deleterious to the soul.

War prevents the eternal well-being of immortal spirits not only by fostering the worst of dispositions and passions, but likewise by shortening the term of human probation. Millions are hurried to a bloody grave who might have lived "to work out their salvation with fear and trembling." The grey-headed warrior and the youthful aspirant after glory alike expire with rancorous passions in their hearts and words of wrath upon their lips; and, O agonizing thought! alike are summoned to the bar of God, to render an account of "the things done in the body." The winged messengers of death accomplish at once the objects of the conqueror and of Satan; and while the shouts of victory are ringing in the ear of the vanquished, the regions of darkness resound with horrid exultation.

View the consequences of war in the loss of only one soul, and you have a sufficient argument against the custom. For if it be true that an immortal spirit is worth more than all material creation—and so our Lord intimates when he asks, "what shall a man give in exchange for his soul?"—surely it is worth thousands of such objects as war is instituted to secure. And if *one* soul be of such value, where can there be found an equivalent to the *unnumbered spirits* which in national conflicts have been lost for ever?

War is *an obstacle to the conversion of the world*. We have already seen that its tendency is to render unchristian even those who bear the Christian name. And if it unfits the possessors of the Gospel for the day when "the mountain of the Lord's house shall be established in the top of the mountains," much more does it produce that effect upon those who have heard little of Christianity besides that it pretends to be a system of peace while its professors are the supporters of war. An inconsistency so evident that the heathen almost invariably perceives it, and it is due only to the Spirit of God that it is not an insuperable obstacle to his conversion. Accounts from all quarters of the world testify that the greatest difficulty in the way of evangelizing

the world is the conduct of Christians; and in no respect are they deemed so inconsistent as in neglecting peace. The testimony to this effect is so strong as to make it evident that unless there be an interposition of Providence, hatred to legalized murder must be co-extensive with the profession of our holy religion, before we can "preach the Gospel to every creature."

War prevents the conversion of the world by lavishing, on fields of battle, men and treasures which otherwise might be instrumental in opening the way of salvation to millions. Were the world as Christian in its spirit as it would be were it not for the contaminating influence of war, the altar of God would be supplied with many servants who are now employed in the army: a large number of private though active members of the church would be obtained from the same source, and tens of thousands of silver and gold now squandered in procuring the death of human beings and gratifying the worst of passions, would be devoted to the extension of the Redeemer's kingdom. War stands in the way of such results, because its occupations are absorbing. It allows little room for other reflections than those connected with the profession; and even that little, because forced that way, runs in a channel directly contrary to religion.

CHRISTIANS, can you contemplate these consequences and not realize the duty of employing all your zeal and influence in behalf of the cause of peace? Can you think of the untold numbers who, through the instrumentality of war, are to endure an eternity of wo, and not make an effort to remove the greatest obstacle in the way of the Gospel, and therefore the greatest curse to the world?

If motives to exertion against the custom of war are still wanting, look at the fate of *one* of the many who might have been influenced to act *entirely* on Christian principles. Behold him, as he first appears in the army, with perhaps no outbreking of his sinful passions. Mark him some time afterwards;—how changed! He has breathed the air of the camp, and is contaminated. He is dissolute, because fashion has rendered the habit of being so too prevalent in his profession. What he once knew of religion is now lost in wickedness. He is summoned to the field of battle. There he is foremost among those who boast that they sheath their

swords only in the bosoms of their fellow-creatures. If, amidst the clang of arms, the rattling of musketry, and the roaring of cannon, he can hear the groans of the wounded and dying, perhaps he recognizes at the same time the last moanings of a friend and the struggles of an enemy. The one he perceives without emotion, the other with only exultation. At this moment a ball penetrates his heart: his body lies quivering among heaps of the dead; his soul has gone to the judgment-seat of God. The horrors of the field it left were indescribable; but O how inconceivably more dreadful is its present condition! By the well-directed efforts of a single Christian, his might have been the tranquil occupations of peace and the inheritance of heaven. By withholding those efforts, guilt has somewhere been incurred. Fellow immortal, shall such guilt rest on you? If you would avoid it, devote your best energies to the cause of peace.

But some will say, what can we do? We admit that war, both in its origin and ends, is as it has been described; yet it is a *necessary evil*: national rights cannot be secured without it. A sufficient answer to this assertion is the fact that war is the worst of arbiters. It decides not for justice, but for power. A nation seldom declares war except when confident of superior strength; and then, though presumed wrongs may have been the occasion of the measure, they are quickly supplanted by a desire to humble and otherwise injure the adversary. This is the grand object of every movement. And thus the arbiter is employed in making decisions on questions entirely irrelevant to the cause first submitted to it; a course which no court of judicature would sanction. How often do we find two nations, after years of efforts to destroy each other, settling their quarrels without reference to the cause of disagreement. Is that the way justice is administered at ordinary tribunals? When, too, one of the parties reduces the other to terms, what is the consequence? Any thing but equity; for the victorious nation is too ready to conduct itself arrogantly towards the defeated, and to trample upon rights which otherwise would have been respected. And when the decision is on the side of right, how rarely does it not cost immensely more than the value of the advantages it secures.

But war is *not* a necessary evil: national differences can be settled without it. What should prevent an amicable

CONGRESS OF NATIONS? Such a body might be composed of representatives of governments generally. Its duties might be clearly defined, and be such, for instance, as establishing a more perfect system of National Law, and providing for a Court which, without appeal, should adjudicate all national differences. The decrees of the court would not always be just, but they would be as frequently so as are the verdicts of juries. And who does not esteem the establishment of these an inestimable advantage? So long as trial by jury is considered incomparably preferable to the ancient method of settling individual disputes by combat, so long should a court of nations be regarded as infinitely superior to war; for the jury and a court of nations occupy the same relative positions.

Will it be said that the formation of such a court is impracticable? Look at facts. In 1763 the famous Congress of Aix la Chapelle was assembled, and in it all the great powers of Europe were represented. What was then done can again be accomplished. The only serious obstacle in the way of the plan is the *state of public opinion*. But let information be widely circulated respecting the character of war, the sums it consumes, the guilt and misery it occasions, and its unequal operation in determining national disputes, and the reaction of the public mind will upon no subject be more extensive. And to whom shall the world look for efforts to produce this result, if not to Christians? The duty is theirs; and if they faithfully perform it, who can say that a pacific tribunal for the settlement of all national differences may not be established, and Satan deprived of perhaps his grandest engine in ruining mankind?

Is it said that the decisions of such a court would be ineffectual? They might be enforced simply by commercial regulations. The prohibition of intercourse with the refractory power by all other nations would of itself secure the end.

Compliance would likewise be enforced by public opinion. An example of the power of this instrument is supplied by the very custom we are opposing. Why is war so universally adopted? Not surely for its merit. It is appealed to only because in early times the passions of men prompted them to resort to it, and it has not since been abrogated. The same could be said of heathenism before the introduction of the Gospel. War, then, is an example of the

effect of public opinion. And if it has been so much supported without any other recommendation than its antiquity, how much more of the same support may we expect for an arrangement commending itself to the reason of men, and established for an object at once enforced by the precepts of the Savior and approved by every generous feeling of the heart? Depend upon it, if the current of popular sentiment once sets against war, the government which should disregard a decree of the court of nations would soon find that submission would be its only tolerable course. Rulers of nations too much regard their reputation with the present and succeeding ages to engage in any act which, in popular sentiment, must stamp their names with infamy.

It has been shown from the origin and consequences of war, and the fact that it is not a necessary evil, that Christians ought to do what they can to prevent it. We have still to consider some of the MEANS they are to employ.

Let it first be premised, that in the Christian community there is a vast weight of influence. The time has passed when the followers of Christ are "a reproach to their neighbors, a scorn and derision to them that were round about them." A large part of the world has learned to respect a system of faith and practice which aims at the good of all mankind; and in fact, all other things being equal, the consistent Christian is the most influential man in society. What then can be done by the disciples of Jesus to effect a discontinuance of appeals to war?

They must yield *the influence of example*. The few instances of piety in the camp that have occurred, while in some respects they have been attended with happy consequences, have otherwise produced bad effects, since in the eyes of some they have given a sort of religious sanction to the profession of arms. It has inaccurately been inferred that, because occasionally there have been conversions among soldiers, Christianity and war cannot be inimical to each other. A conclusion obviously erroneous, because deduced not from principles but from insulated facts. That these facts have been so used is a sufficient reason for Christians to "put up their swords," and by withholding all participation in scenes of blood, to withdraw the influence of their example from the custom of war.

Precept is another means to be adopted. In proportion as the arguments against war are strong, are Christians inexcusable for not urging them upon the minds and consciences of all around them. Let them freely communicate their opinions and motives to others; these in their turn will communicate them to their respective friends and dependents; who again will do the same to those within the reach of their influence: thus shall an effect be produced which can be equalled only by the object aimed at—the peace of the world.

Especially must they be faithful in their *precepts to the young*. The importance of proper impressions upon youth is acknowledged by Christians of every name when they resort to Sunday School instruction. And for the same reason that they inculcate upon infant minds the other lessons of the Gospel, should they urge upon them the unlawfulness of war. This is the more necessary, since the whole tenor of secular education has an influence decidedly the reverse. Almost every book which a child is required to study, owes its interest and perhaps its merit to warlike incidents. The classics are emphatically of this character, and the literature of even these enlightened days breathes the same unsanctified spirit. The very subjects of daily conversation are too generally “wars and fightings;” and the child, from these and the frequent displays of the pomp and splendor of military parade, receives the same pernicious impressions. Hence we find that among youth few amusements are so popular as mock marches, encampments and battles. It is therefore not wonderful that such predilections are carried to manhood, and that some, even when they become Christians, find it difficult to perceive that war is wrong.

CHRISTIAN PARENTS AND FRIENDS, if you would bring about the reign of peace, apply the whole weight of precept to produce convictions against war in the minds of those whose future opinions you are now forming. If you severally do this, the time will be short before every nation will have a community opposed to bloodshed, large enough to give a tone to the people among whom they dwell.

One of the best methods of preventing war, because the most certain and comprehensive, is to labor to make men *consistent Christians*. The example of the Author of our

religion, not less than his instructions, is irreconcilably opposed to contests and strifes. The surest way of preventing these evils is to induce men to reflect his conduct in their own; to persuade them to join the army of the Savior, and while they engage in an uncompromising war with Satan, to promote peace and good will on the earth. Is it not clear that if the world were truly Christian, there would be no more effusions of human blood? Nay, if but a *majority* of the people of each nation were living according to the doctrines of the cross, would not national conflicts cease?

Here then is an additional incentive to exertion. Next to our own salvation, the great business of our lives is, with the aid of the Holy Spirit, to promote the salvation of others; and secondary only to these, is the duty of securing, as far as we can, temporal prosperity to our fellow-beings. All these ends can be effected by leading them to Christ. Shall we refuse to do it? refuse to put them in the way of eternal felicity? deny them the great means of rendering their abode even here happy, and of securing to them the priceless blessings of peace? No! Our Christian profession will not suffer us to be so inconsistent: and if it did, far should it be from us to avail ourselves of the privilege. Much rather be it our happiness to accelerate the period when men "shall beat their swords into ploughshares, and their spears into pruning hooks," when "nation shall not lift up sword against nation, neither shall they learn war any more."

But effective as are the means already referred to, they are of little avail unless accompanied by *prayer*. That is the instrument by which individual and national character may be elevated; the remedy by which the vilest scourges may be deprived of their power. If God will listen to ordinary supplications, he will certainly attend when prayer is made for the reign of peace. If there is encouragement to wrestle with him for *any* blessing, there is for that which shall be at once the fulfillment of prophecy and the accomplishment of one of the grand objects of the Savior's mission.

By his prophet he has declared that "he will be gracious: at the voice of thy cry he will answer thee." And again, "Before they call I will answer; while they are yet speaking I will hear, saith the Lord." And in his Gospel he has added, "Ask and ye shall receive; knock and it shall be

opened unto you." What inducement to pray for *any thing*, especially for that which is so accordant to the will of God as universal concord! If Christians avail themselves of their privilege in this respect, and accompany their prayers with deeds manifesting their interest in what they pray for, the extinction of war is not less certain than the second advent of the Prince of Peace. Let them as they wrestle with God, like Jacob, resolve not to let him go until he bless them, and they may rest assured that as "the effectual fervent prayer of a righteous man availeth much," so shall the united supplications of the disciples of Jesus contribute to the permanent pacification of the world.

CHRISTIANS, you have been told that it is your duty to do what you can to abolish the custom of war, because it is an engine of Satan, the great instrument of destruction to the human race, the invader of public morals and prosperity, and the promoter of private misery and temporal and eternal death. Your duty, with respect to it, has been enforced by the grand principles which should govern your actions, love to your neighbor and love to God. Even the way in which that duty may be performed has been pointed out. You cannot therefore withhold your exertions. You cannot refuse to honor your Christian profession by discountenancing with your example all national strifes. You cannot refuse to accompany that example with appropriate precepts, so that they who may be reached by your instructions may become centres of an influence beneficial to all mankind. And least of all can you withhold those prayers which will cost you so little and will avail so much—prayers, let it be remembered, which, while they are offered for peace, are offered for the diffusion of Gospel light. Yes, as you would contribute to the glory of your Maker and the salvation of souls, labor and pray for a perpetual season of peace; for it is only when the moral atmosphere is undisturbed by violent passions that the rays of truth are perceived, and men learn to rejoice in "the day-spring from on high."

A premium of one hundred dollars, offered by a benevolent individual, was awarded to "R—C—, of New-York," the author of this Tract.

THE END.

